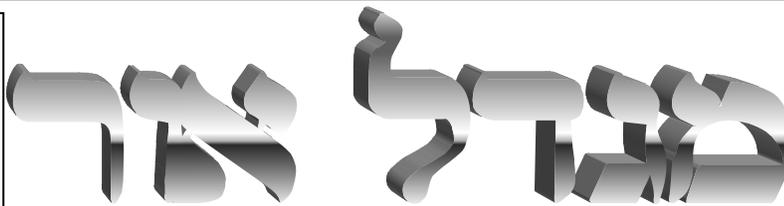


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A publication dedicated to Harbotzas Torah

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**The Glatter Family of  
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מלכה בת ישראל ע"ה  
יארצייט י"ז מרחשון - תנצב"ה

## Zmanim for שבת

Wesley Hills, NY

- 5:40 - הדלקת נרות
- 5:58 - שקיעה
- 9:24 - זק"ש מ"א
- 10:00 - זק"ש גר"א
- 10:53 - סוף זמן תפילה
- 5:58 - שקיעה
- 6:40\* - צאת הכוכבים
- 7:10 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Did You Know?

Avraham was commanded to circumcise himself, and the mitzvah of bris mila was born. At eight days old, all Jewish males are to have this operation to bring them into the covenant of HaShem.

For millennia, this mitzvah has come under fire from people for various reasons. Some have called it barbaric; others have claimed that if G-d wanted people to be circumcised He would have created them that way.

R' Akiva was asked whether the deeds of man or the deeds of G-d were superior, in an obvious attempt to make him say that G-d's works were better, thus contradicting man's involvement in performing bris mila.

His answer was that the deeds of Man are greater, and brought as his proof a choice of eating a loaf of bread (Man's work) or some stalks of wheat (G-d's work.) He explained that G-d leaves things in the world incomplete, allowing us to become His partners in creation.

Those who oppose bris by saying it hampers physical function also misunderstand. Bris represents mastery over the physical urges symbolized by that part of the body.

In essence, this basic mitzvah reminds us that as Jews we are not merely physical beings, but physical beings in transformation, en route to becoming spiritual beings who are close to G-d.

Fighting for this mitzvah against its detractors puts us in good company; that of our forefather Avraham.

### Thought of the week:

**Think you can do it all on your own? Go ahead and try. I'll be here when you get back. – G-d**

...הנה נא עצרני ה' מלדת בא נא אל שפחתי אולי אבנה ממנה וישמע אברם לקול שרי" (בראשית ט"ז)

**"And Sarai said to Avram, behold, G-d has restrained me from bearing children, please take my maid as a wife, perhaps I will be built up through her, and Avram listened to the voice of Sarai."** (Genesis 16:2)

The Matriarchs all had trouble conceiving. This was so that they would pray to G-d, thereby strengthening their relationship with Him. The tribulations one experiences also help one to grow. In this case, Sarai asked Avram to take another wife with the understanding that by overcoming the challenges of having a "competitor" she might merit becoming a mother herself.

When she said this, Avram listened to her right away. The Sipurno says that Avram sensed she was correct in her thoughts so he did as she said. Rashi even says this was Ruach HaKodesh, Divine inspiration. This is contrasted by what happened later.

Once Avram took Hagar as his wife, Sarai felt she was looked down upon by Hagar. She took Avram to task for not defending her. This time, Avram merely said, "Do as you see fit," and did not immediately take action of his own.

Later (Ber. 21:10-11), when Sarah sees Yishmael poses a risk to Yitzchak, she tells Avraham to banish Hagar, saying, "The son of this maidservant will not inherit with my son, with Yitzchak." At that point, Avraham disapproves of the idea, until HaShem tells him to heed the voice of Sarah, indicating that it was indeed Ruach HaKodesh. Why did Avraham seem to rely less on the fact that his wife was correctly inspired and not listen to her as he did the first time?

The key lies in Sarah's choice of words. In our posuk, Sarah faces troubles but understands that they come directly from G-d. With that level-headedness and mindfulness, Avraham felt she would be blessed with insight from G-d. Therefore he listened immediately.

When she complained that Hagar treated her lightly, and only interposed HaShem as the arbiter of whether Avraham should have defended her, the claim seemed more personal, so he left matters in Sarah's hands, allowing her to make the decisions.

When she finally demanded that Hagar and Yishmael be sent away, Sarah did not mention G-d at all, so Avraham felt this might be a solely personal issue, and he found it distasteful. He doubted that this thought was given to her by HaShem, and felt that this was Sarah's more human side. That's why HaShem had to tell Avraham that this was indeed Divinely ordained.

We learn from this is that a person's decisions should always be motivated by thinking of HaShem's view and wishes. By analyzing whether something is what HaShem would want or not, we can be inspired to make the right decisions. When we decide things without taking into account whether G-d would approve, or worse, despite the fact that we know they are forbidden, we can get to a bad place where our decisions are wrong and fraught with danger.

However, when we use HaShem's will as a barometer of our actions, placing Him into our thought process and conversation as did Sarah, we will merit Divine inspiration to make the right decisions.

*A man came to the Chortkover Rebbe for a bracha. He enthusiastically explained that he was able to purchase a large forest for a fraction of its value, and he was confident he would be able to reap a fortune from the lumber. When the man finished talking, the Rebbe told him not to buy the forest.*

*The man was in shock. He hadn't really come for the Rebbe's advice; merely his bracha. In the end, he decided to buy the forest anyway. The trees were cut down but found to be wormy and full of decay. Clearly, the initial tests were not done properly, and the man had now lost everything. Embarrassed, he returned and asked for forgiveness. "How did the Rebbe know?!" he wondered.*

*The Rebbe told him "I didn't know that the lumber was wormy. I merely saw how confident you were that this deal would be such a success. If you had already forgotten about HaShem before the deal, I felt that it couldn't be a good idea."*

Special Thanks to R' L. Sternberg (Prozdor)